

25.
The DÆMONIAC.

BEING THE
SUBSTANCE
OF A
DISCOURSE

Delivered in

Haverford-West,

In MAY, 1753.

By JOHN CENNICK.

*Come and hear all ye that fear God, and I will declare
to you what he hath done for my Soul. Psa. lxvi. 16.*

D U B L I N :

Printed by S. POWELL, for the AUTHOR.
MDCCCLIV.

THE DEMON

BEING THE

SUBSTANCE

OF A

DISCOURSE



Hood & W. G.

In May, 1723.

By JOHN CENNICK.

to you what he hath done for my soul. Ps. lxxvi. 19.
and bear all ye that fear God, and I will declare

DUBLIN:

Printed by S. BOWEN, for the Author.

MDCCLXXIII.



T H E
D Æ M O N I A C.

LUKE viii. 39.

*Return to thine own House, and shew how great
Things God hath done unto thee.*



MAN who had before been possessed with a Legion of Devils, was set at Liberty by our Saviour, and sitting at his Feet cloathed and in his right Mind, when observing his merciful Deliverer about to enter into a Ship, and to depart from that Country, intreated him to let him go along with him; but our Saviour, for his own wife and best Reasons, would not suffer it then, but said to him, in the Words of the Text, *Return to thine House, and shew how great Things God hath done unto thee*; or, as St. Mark relates it,

Go home to thy Friends, and tell them how great Things the Lord hath done for thee, and hath had Compassion on thee, Mark v. 19.

There was something very singular in this Man's Disorder, the Manner of his Cure, and Deliverance, as well as in our Lord's not suffering him to go with him, of all which I purpose to consider a little, before I speak directly of the Words of the Text.

We have no room to doubt of many wonderful Possessions besides this and others in the time of our Saviour, in the first Ages of the Church, in the Days of the Reformation, and even now in our own time. Exorcisms were frequently used among the *Primitive Christians*; with Fastings and Prayers they sought the Deliverance of such People, and certainly found *the Prayers of Faith availed much* in such Cases.

I see no Reason why the Gift of casting out *Devils* and dispossessing evil Spirits in the Name of the Lord Jesus, should not now be given, as well as formerly, unless on account of the Incredulity of this sinful and adulterous Generation, who atheistically would either mock at the Cure, as if it was mere Imposture and Art, or pretend it was a natural Disease and no Possession of the Devil; or if such immediate Cures should be wrought in our Times, if the Miracle could not be denied with any good Ground, they would say it was Sorcery, Conjurat[i]on, and dealing with the Devil; for so it went of old, and hindered our Master to do many mighty Works in his own City *Nazareth*, because of Unbelief. By whatever Means a Soul in the Hands of Satan is released, it must be confessed our Saviour is the Cause. *He only can preach Deliverance to the Captives, and loose them that Satan hath bound in Body or Soul. He alone has the Right to say * it shall*

* *Isaiah xxviii. 18.*

shall not stand, when a Covenant is made with *Death* and a League with *Hell*. At his Word and in his Name a Host of *Devils* and Legions of *wicked Spirits* must fly. With a Word he can release a Soul, let its Case be bad and deplorable as it will.

Though some are in a particular Manner possessed of the *Devil*, and it is above the reach of any human Creature to account for their Disorder and Behaviour, &c. yet in another Sense I esteem all distracted and mad People possessed; and this has been also the Mind of many Children of *God* and learned and pious Men, and has some Ground in the Scripture. We read of a certain * Father who besought *Christ* for his Son, who was Lunatick, and when the Child was brought to him he rebuked the *Devil*, and he departed out of him; but all the Behaviour of the *Dæmoniacks* or possessed Persons, of which we have often long Accounts in the Gospel, answers to that of *Lunatics*, or mad People, in our Times. I will only observe, in a few Instances, how nearly they resemble each other; *first*, their being able to break their Chains; *2dly*, loving to roam in solitary Places among Tombs; *3dly*, going naked; *4thly*, not being to be tamed easily; *5thly*, casting themselves into the Fire and Water, cutting themselves, and uttering Blasphemies and such Words as must come immediately from the *Devil*. And farther, we may observe daily, that however unapt Persons have been to do any of these Things before, after they have been once turned in their Heads, as the Expression is, they do it all eagerly, and another Spirit rules, and something supernatural shews itself soon; they can endure Hunger, Cold, and Hardships surprisngly, and travel, rage, labour, and speak on without sleeping, to a Wonder. All this

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I have

* *Matt. xvii. 14, &c.*

I have said, as my Reasons for thinking *Lunaticks* possessed People; and I have observed, the generally known Causes of Madness have not been any Humility, Meekness of Spirit, or even a religious Disposition, but rather an extreme Love of the Creature, or, I would say, Lust; also often an intolerable Pride in the Learned, who will account for every Thing, and comprehend like *God*. Sometimes an Excess of Anger and Fury, or a known and abhorred Self-conceitedness, Fondness of fine Cloaths, of Riches, of Beauty, or Honour, and often a being awakened in a legal Manner, and in attempting to make themselves perfect and righteous, and to attain to certain Lengths in their own Strength and by their own Works, is a Means of some Peoples falling into this unhappy Condition. But here it must be observed, that Self-righteousness is at the Bottom of all; for who have heard of a poor Sinner's coming into such Distress, I mean one *poor in Spirit*, who is conscious of his lost Estate and Incapacity to help himself, but who sinks before our *Saviour*, under a Sense of his own Wants and Miseries, and yet is well convinced no one can help or ease him beside *Jesus*, such an one does not rage because he cannot achieve high Things, nor grow impatient because he cannot cleanse himself; but he rejoiceth that the *Lamb* has loved Sinners and will receive them; he is glad of the Fountain of his Blood and washes there; and though he may have been greatly withstood by the *Enemy*, and has felt the Weight of his Guilt like a heavy Burden, and, like *Paul*, could neither eat or drink for want of Mercy, this must not be looked upon as Madness; (would to *God* all the World were so mad!) no, this is a quite different Condition; no wild Fire rages here, no blasphemous Speeches

Speeches come out of the Mouth; no, all is the Effect of a real Hunger and Thirst for Righteousness, and a longing to be forgiven, and such shall surely obtain their Wishes; let them *tarry the Lord's Leisure and he shall comfort them*; let them wait upon him and he will help them, and not one of them shall perish.

But though I have said so much, I would not be misunderstood, as though I thought all such *possessed or mad Persons* should be lost. I have far more favourable Thoughts, and hope rather these may possibly be some of those *who are given over to the Devil for the Destruction of the Flesh, that their Spirits might be saved in the Day of the Lord Jesus*. Perhaps such heavy Chastisements may have befallen them *here*, that they may find Mercy *hereafter*.

I will now proceed to speak of the *Man* in the Text, whom I look upon, in his worst Estate, as a lively Picture and Emblem of every carnal or natural Man.

When our *Saviour* landed in the Country of the *Gadareans*, *a Man met him who for a long time had been possessed of Devils; he wore no Cloaths, he dwelt in no House, no Bonds or Chains could bind him, but he brake all, and abode in the Mountains and in the Tombs, crying and cutting himself with Stones*: This is the Description of his sad Estate, and how nicely does it agree with the spiritual sad Estate of a natural Man? He wears no Cloaths before God, but, as long as he is without *Christ's Righteousness*, as long as he is not made *all glorious within*, nor covered with the *Covering of God's Spirit*, he is naked; all his Sins and secret Uncleanesses, all his Falls and corrupted Nature is open and naked before the Lord and all the *Angels*, and except *Jesus* and his Righteousness cover his Sin and hide his Iniquity,

he will find himself in a shameful State, when *God's* Eyes of Fire try the Secrets of all Hearts. May I not also say, he has an unclean Spirit? Does not his Impurities and Lusts rule him? Are not his Eyes full of Adultery, his Lips full of unclean Songs and Jest? His Hands and Heart are they not unclean? And may it not be said with all Propriety, he has been possessed of Devils a long Time? For ever since the Fall, *Satan* has had us all, as it were, in his Hands and in his Possession; but especially is he in his Hands whom no Laws of *God* can tame, no Commandment nor Threatnings bind, no loving Intreaties keep within Bounds, but he breaks all, and at all Events and Hazards is a *Bond Servant of the Devil*. His Will, his Desires, his Appetite, his Affections and Lusts, his Pride and Passions break through, and *no Man can tame him*. He dwells in no House of *God*, is not in the Fold of the *Good Shepherd*, nor does he nor can he love them that are. *He lives among the Tombs, among the Dead*, he loves those who are dead in Sin, and the dead and dry Conversation of the World suits him; *he lives in Pleasure, and is dead while he lives*. *He cries and cuts himself*; this directly answers to his sinning against all the Convictions of the *Holy Ghost* and his own Conscience; he takes a certain Pleasure in cutting and tormenting himself, and though the Horror and Pain which at times he must feel, must extort from him bitter Cries, yet madly he rushes forward, *as the Horse into the Battle*, and adds Sin to Sin and Gall to Wormwood!

'Tis as remarkable, that when our *Saviour* came in sight, *he fell down and besought him not to torment him, but let him alone*, and asks, *What have I to do with thee?* O *Jesus thou Son of God!* So afraid are People in their lost Estate of being saved out of it.

They

They dread our *Saviour's* Deliverance, and are angry to be stopped in their Course. They would be glad if *Jesus* would let them alone, and not trouble them with Convictions, nor look upon them as he did on *Peter*, or speak to their Hearts as to *Paul*, *Why persecutest thou me?* Could they have their Wish, their own Will, then they would enjoy their Health, be very rich and honourable, live long in Pleasures, eat, drink, and be merry, and quite forget there is a World to come, an eternal Judgment; for when our *Saviour*, at any time mercifully brings these Things to mind, or would reason with their Hearts, and ask, *Why will ye die?* they are afraid, and say to him as *Felix* did to *Paul*, *Go thy way for this time*, or beseech him, like the Man in the Text, *Jesus torment me not! let me alone thou Son of God!* poor People! who are mad, if these are not? They call the *Children of God* mad, and count them beside themselves; but none are so truly beside themselves, as such who rashly venture on, and will not be saved from their Sins. On the other Hand, those whose Lives they count *Madness*, are the only People who are in their right Mind; for they have laid up Treasures in Heaven, they have found the *Pearl of great Price*, and laid hold on *eternal Life*; they have true and real Pleasures, without the Sting with which temporal Enjoyments end, and possess a solid and lasting Peace, *which passeth all Understanding*.

But I must observe, all this intreating of our *Saviour* not to torment him, and worshipping him, &c. was not till *Jesus* had commanded the *unclean Spirits* to come out. *Satan* would fain have kept his Hold, and that is the Reason why every where he makes such a Noise and Stir where he is likely to lose a Soul; and he knows, should the Work of
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our *Saviour* go on, he must quit his Possession and be gone. It seems not one *wicked Spirit* alone had seized this poor Man, but many, and therefore he said, *my Name is Legion*; but even this is written for our Instruction; for there are People who have been divinely called, and *Jesus* has cast out the *strong Man* armed, viz. *Satan*, who kept the House and spoiled his Goods, abolished the old Crimes, and tore to Pieces the Pride, quenched the Lusts, and trampled upon their Honour, and cleansed the *Nest of every unclean and hateful Bird*, and made the *Den of Thieves* an *House of Prayer*. But the careless Heart again have wandered from the *Lord*, their Love grown cold, and the *evil Spirit* that had constantly sought to return to the Place whence he came out, at last gets Admission, and he brings many others more wicked than himself, and they come and make their Abode there, and the last Estate of such People is worse than the first, and, as it were, a *Legion* guard them, lest another Attempt should be made to rescue them: And perhaps this might have been the Case of *Mary Magdalen*, and very likely of this poor Man, who nevertheless found Mercy; and the Accounts of their Salvation are handed down to us, to teach us, that though some have made their last State worse than the first, and have become *seven times more the Children of the Devil than they were before*, though they have sinned away all Grace, and left the *Fountain of living Waters*, and though *Satan* has bound them as with a *Legion*, yet even in this Case it is no where said, they cannot be saved, for *Jesus* can yet deliver them. If they had made a Covenant with *Death* and a League with *Hell*, he knows how to dissolve the Conditions and Obligations with the Blood of his *New Testament*. Let
not

not Souls who fear they are in such a State be hopeless or despair, *there is yet Balm in Gilead, there is still a Physician there, one who can break asunder the Bars of Iron and Brass, and bring the Prisoners out of Captivity, and heal such as are oppressed of the Devil,* his Name is JESUS, and *He has the Keys of Hell and Death.* No God can deliver after this Manner, nor save as He saves. How did the whole Legion move at his Word? Had all the *wicked Spirits in the Bottomless Pit* possessed the Man it had been the same Thing, at the Word of our *Saviour* all must have yielded, and when He commands, *Give up! Let my People go!* it is done. Let then such Souls who lie under any dreadful Apprehensions of this sort, apply to him, he will be their Saviour, he will stand their Friend, and they shall know that *He bears the Poor when he crieth, the Needy, and him that has no Helper.*

When the *Devils* found they must depart, they begged Leave to enter a Herd of Swine which were feeding near the Place, and when they had obtained Leave, presently the whole Herd, about two thousand, ran violently down a steep Place into the Sea, and were choaked, to the Amazement of all those that followed *Jesus*, and those who kept the Swine. I know there are some People who have even dared to ask, With what Right our *Saviour* could cause such a Loss to the Owners of the Swine, and at once perhaps reduce them to Poverty? These might as well ask, atheistically, Why a high Wind at Sea may overwhelm a Ship, and ruin the Master? or, Why an Earthquake shall swallow up a whole Town? Or a Fire be permitted to make many Families desolate in a few Hours?

I wonder

I wonder any called *Christians* would even suffer the Thought, since they confess *that Jesus is the Lord*, and all is his in Heaven and Earth. It is no Injustice in him to take all away from us in a Moment, and should he do it, who can ask him, *What dost thou?* Are not all the Beasts of the Forest his, and all the Cattle upon a thousand Hills? Can't he do what he will with his own? But then, say some, it looks as if he could be pleased in the Ruin and Distress of his poor Creatures. No, by no Means; we have no Grief which does not touch his Heart: He could therefore in the Days of his Flesh so readily weep and be affected, when he saw *Mary* and *Martba* weeping over their Brother's Grave, or the *Widow of Nain* lamenting over her dead Son. Scarce a blind, or lame, or leprous Person came in his way but he had Compassion on them, and knew, if Sin had not been in the World none of all this could have happened; therefore his Heart always pitied, and his Hand was always stretched out to save the Oppressed, and that often, before it was asked. When therefore *Satan* has Leave or Permission to do Harm in the World, to raise Storms, to cause Wars and Bloodshed, or make Families desolate by Fire or Water, or bring a Murrain among Beasts, the best Way, and most becoming humble and meek Children, is to think, *His Ways are in the deep Waters, and his Footsteps are not known*; and wait till the Day when he shall make his just Dealings as clear as the Light, and his Righteousness as the Noon Day. So much may be said, that without Doubt it has been the Means of bringing many to Heaven, that in this World they met with many Losses, Crosses, and Trials, were poor, and stripped of all Things. He is a God of Equity, he often takes away Temporals

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to give us eternal Happiness. He tries his Children often, like *Lazarus* at *Dives's* Gate, that he may give them their Comforts and Possessions in a City that has Foundations, in a Kingdom which cannot be shaken. Doubtless many that are now in Heaven adore the Lord that once in the World He put forth his Hand and touched all that they had, though they at the time did not know why it was, but were ready to think like *Naomi*, *Call my Name Marah, for the Lord hath dealt bitterly by me; now they confess with Joy, It was good for me that I have been afflicted.* On the other Hand, many who have perished, now lament that here they had their Portion, and in this Life. He gave them their Desire, and sent *Leanne's* withal into their Souls. Of what Advantage was it to *Dives* to be cloathed with Scarlet and Purple, to drink and feast with his five Brethren, and afterwards be cloathed with Scarlet Flames, and want a Drop of Water to cool his Tongue? Of what real Benefit has it been, think ye, that some have so prospered in the World, and come into no Misfortune like other Folk, neither were plagued like other Men, their Bull did not fail, nor their Cow cast her Calf, they had Gold like Dust, and were obliged to pull down their Barns to build greater, when God, in the midst of all their Plenty and Fulness, calls them to Eternity with, *Thou Fool, this Night shall thy Soul be required of thee?* Let it therefore satisfy thee, when any heavy Trials or Losses befall thee, that *He that sits in Heaven rules all Things well*, and trouble not thyself because of the Destruction of the Herd of Swine, thou dost not know but that it was the only way to convince the Owners and Keepers of them who *Jesus* was; and though, like *Peter*, they prayed him to depart from them for the present, perhaps it was

was only out of a deep Sense of their Unworthiness to have him upon their Land; and very likely thou mayest see them with a better Inheritance, in the Day when he shall deal in Righteousness and Mercy to all the Nations. I will leave them therefore here and pursue my Design, and speak of the once unhappy but now highly favoured Man. He was just now in the Possession of many *Devils*, but now in the Care of the *Saviour* and *Bridegroom* of his Soul. He was lately raving up and down the Mountains, and restlessly wandering in the Wilderness, but now *he sits at Jesus's Feet*, and has found out *eternal Rest*. He was before wild, so that no Man could tame him, nor Cords nor Fetters bind him, but now *is in his right Mind*. *He hears the Voice of the Son of Man and lives*. He chooses the *good Part*, which shall never be taken away. This is indeed to be in ones right Mind. He a little while ago wore no Cloaths, but is now cloathed, Body and Soul, and *the Shame of his Nakedness shall not appear*. He was his own Tormentor, and cut himself with Stones, but now he sits under the Shadow of *the Sun of Righteousness*, who is risen upon him with Healing in his Wings. He used formerly only to frequent the Tombs and gloomy and desolate Places, now see he is among the *Living*, and has found everlasting Life in the *Lord his God*. O happy Man! happy Situation! happy Place! happy Change! May all the spiritually Mad and Possessed share like thee the unbounded and free sovereign Grace of our dear Redeemer.

But now, when the *Lord* had done his *Father's* Business in these Parts, and was ready again to go into the Ship, the Man, on whom he had shewed so much Mercy, prayed him to let him go with him, but *Jesus suffered him not for the present*, but
said

said to him, *Go home to thy Friends, and tell them how great Things the Lord has done for thee, and has had Compassion on thee.* As if he would have said, *Hereafter shalt thou follow me and be with me for ever, but now go and tell of thy Deliverance to thy poor Relations and Friends; thou hast been heretofore a Burden and Grief to them, they have shared deeply in thine Affliction, go and let them partake of thy Joys and Mercies, tell them what a merciful and compassionate Lord and Saviour thou hast found, and be a Preacher of Free Grace to them, that they may come also after me and be my Disciples.*

It seems also strange that He who was continually calling Men to him, and who let *Bartimeus* and others whom he had healed follow him, should now make Exceptions against this poor Man's coming after him, or refusing him that Mercy which all were invited to; but this was certainly the Reason our Saviour had for not allowing him then, He knew how many Friends, Relations, and Neighbours he had who were not called to *the Kingdom*, and therefore appoints his new Convert to be his Witness and Preacher, that *through his Mercy others might obtain Mercy and be saved.* He could go and tell them what an unhappy Wretch he once was, *how Satan made him his Tool and Slave, how he had lived without Peace, without Rest or Comfort, and without God in the World, but now could he say, I that was afar off am brought nigh to God: I that was a Stranger to him, am now a Fellow-Citizen with the Saints and with the Household of God: I once wandered, and was as a Sheep that went astray, but the Shepherd of Israel, the Keeper of Jacob, has sought me and brought me back to the Bishop of my Soul. The more I served Satan the more miserable I was; Night and Day I was unhappy: A Legion once possessed*

essed me, and the Enemy thought to have his Desire and fulfil his Lust upon me, but I am now saved, I have now obtained Deliverance, and am now a Monument of God's unmerited and free Love. I don't doubt but many also of his Friends, who saw and heard him when he did return home, believed and were set on thirst to be acquainted with Jesus; they saw before them one who a few Days before was in the most deplorable Condition of all Creatures under Heaven, now a Saint, a saved Man, a blessed Witness that there is Salvation, and one against whom the Gates of Hell cannot prevail, and so could not help longing to become his Disciples, and partake with their Friend his great Mercy and Liberty. I believe, if it was not for this, it would be far better for us and all the Children of God, as soon as they are converted, to be taken home to our Saviour directly, out of all Danger of grieving him again, or relapsing into Coldness or Carelessness. But our Saviour's Mind is, that we should go home to our Friends and tell them what great Things the Lord hath done for us, and how he has had Compassion upon us, and not come home to him till we have brought others also with us to see Jesus, thus are we like Sheep come from the washing Brook, every one bearing Twins. In this Sense, therefore, even our Sons and Daughters, our Servants and Handmaids must prophecy, and tell what the Lord has done for their Souls.

If the Redeemer should call home his Children as soon as he had pardoned them, he would have then no Church upon Earth, and the awakened Souls would have no Fold, no one to comfort them, but like poor Orphans would live like the most desolate People indeed. We should not then be too eager to beseech our Saviour to follow him home, till he please;

please ; 'tis better to be resigned, and so live, so wait upon him, so speak, so labour, and believe in the World, that at any time when he calls for us we may be ready to go and follow him upon *Mount Sion*, and go no more out. This shall soon be our Destiny, we shall quickly go to him and see his Face. Let us for the present help our Friends and Neighbours, and be as *Salt in the Earth*. Let us tell them what we have experienced, and *how the Lord has had Compassion upon us*. Let us blaze abroad his Fame, and be ready to give every one a Reason of the Hope that is in us, and relate how we were when in our first Estate, *how we were by Nature Children of Wrath*, giddy and careless, and led captive by the Devil at his Will, how we were when awakened, how athirst for Mercy and Forgiveness, how we found Grace, and were found out and washed and healed by the *Good Shepherd*, in whose Blood and Righteousness we have been cleansed, and covered, and cloathed, and now can sit down at *Jesus's Feet* in our right Mind. How our Hearts leaped within us for Joy when the blessed Moment approached wherein we were visited by the *Day-spring from on high*, and when God our Saviour took away the *unclean Spirit*, and put his *Holy Spirit* within us. But perhaps many hear me To-day who, if bid go home and tell thy Friends what great Things the Lord has done for them, could say nothing, having never experienced his pardoning Mercy nor seen his Salvation. People who perhaps can only tell how God has kept them from Want, how he has raised them from Sickness, given them Friends, kept off their Enemies, and provided wonderfully for them in the World, saved them from many Dangers, given them to be born and educated in a *Christian Land*, and trained them up in the best Church,

in the happiest Constitution, given them their right Senses, &c. All this is well; but this the *Deist*, the *Turk*, the *Jew* blesses God for, as much as you; this is not *the One Thing needful*, the main and chief Blessing, for that is the revealing *Christ* in the Heart, the releasing and translating the Soul out of the Kingdom of Satan into the Kingdom of God's dear Son, the snatching them out of the World and Sin, as *Brands out of the Burning*, the overflowing all their vicious and unruly Passions, Lusts, and Inclinations, with his Death, Sweat, and Blood, and so washing the inner Man in the Laver of Regeneration, and giving him a *New Birth*, and the *Witness of the Spirit* with their Spirit that they are Children of God. O that ye all knew this, and could go home to your Friends and tell them this joyful News, *I was lost, but am now found! I was once dead and knew not Jesus, I was a Servant and Vassal to his Enemy, and to the World, and even despised the Liberty of the Lord my God, and put his Salvation far from me; but the Lord has had Compassion upon me, he has done great Things for me, and holy is his Name; he has now opened my Eyes, and I see my Part in his Merits; he has opened my Ears, and I have heard the Voice of the Son of God, and live an eternal Life. He burst in Pieces the Chains that made me a Prisoner, and delivered me into the glorious Liberty of the Children of God. I now roam no more for Happiness in vain; I now am no more unhappy; I sit down like Mary, and like the Man once possessed of the Legion, at Christ Jesus's Feet, cloathed with his Salvation as with a Garment, and with his Righteousness as with a Robe, and am now set to rights and saved, and in a right Mind.* May the merciful and compassionate Lord of all awaken every one to a true Sense of his natural, bad, and wild Estate, and save you thus; and till he takes

takes you home to his *Father's* House to be with him for ever ; may you have Grace to tell thus his tender Mercies to others : And all Ministers, may it be given to them in particular that they may do it, till having won many thereby to the Kingdom, and turned many to Righteousness, they may return home in a good time, and in their last Hours, when they shall pray our *Saviour* to suffer them to follow him, He may say, *Come up hither*, and so they be for ever and ever with the *Lord*. O *Lamb of God* grant this to my own Soul. *Amen!*

F I N I S.

